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THE

SAYINGS

AND

APOTHEGMS

Of Sundry learned and Eminent

DIVINES

OF THE

WIT

CHURCH

OF

ENGLAND.

LONDON;

Printed for *John Philips*, 1683.

This Unworthy Collector,
is rather a Weeder of y^e Writings
of y^e Authors, whom he Cites, than
a true Reporter of y^e Sayings of
those, whom he hath Quoted; but
he is no Bee, to suck Honey out of
every Flower, but a true Spider,
to ~~turne~~ ^{turne} every thing, y^e he suckes,
into Poyson, or, at least, to do his
endeavour so to do.

THE
SAYINGS
 AND
APOTHEGMS
 Of Sundry Eminent and Learned
DIVINES

OF THE
Church of England.

Of the Scriptures.

THE Writings of the Apostles are not clean
 in things necessary to Salvation: *Thorn-*
dik's Weights and Measures, Page 36.

There are some Points of Good Con-
 cernment, which if any man should question in a
 higher manner, they would prove indeterminable,
 by Scripture, or sufficient Reason: *Bishop Tay-*
lor's Liberty of Prophesying pag. 89.

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Of the Apocrypha.

FOR Edification of the Church, in the better understanding of the Manners and good Works of Christians; much abased by those who would put these Books to silence. But the whole Church having always used them; to lay them aside now, were not to restore the Church, but to build a new one: *Thorndick's Weights and Measures, pag. 100.*

Of the Trinity.

THEY believe the Mystery of the *Trinity* in all those Niceties of Explication which are in the School (and which now adays pass for the Doctrin of the Church) with as much violence to the Principles of Natural and Supernatural Philosophy, as can be imagin'd to be in the Point of Transubstantiation: *Bishop Taylor's Lib of Proph. pag. 258. Numb. 16.*

Of Original Sin.

ST. Paul seemeth expressly to teach, *Rom. 2. 12, and 16.* That they who are not under God's Positive Law, shall be judged at the last Day by the Law of Nature; which if it be so, then shall not they be condemned for Original Sin: *Thornd. Weights and Meas. p. 79.*

Original Sin doth not consist in the Imputation of Adam's Sin to his Posterity. And indeed I need not dispute, that God cannot in Justice punish one Man for another Man's Sin: *Thornd. Weights, &c. p. 77.*

It is by accident that we are more prone to many Sins, than we are to Virtue: *Bishop Taylor's Life of Christ, p. 46. 4th. Edit.*

The Sin of Adam neither made us Heirs of Damnation; nor naturally and necessarily Vicious: *Taylor of Repentance, p. 274.*

Suppose this (meaning Hell) to be but a meer private State; yet it cannot be inflicted upon Infants, as a punishment of Adam's Sin; and upon the same account it cannot be inflicted upon any one else: *Ibid. pag. 376.*

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Of the Light of Nature.

GOD was formerly known by the Light of Nature and the Works of Creation and Providence, and those partial and occasional Revelations of his Will, which he made to the World: *Sherlock* of the Knowledge of Christ, p. 33. 1st. Edit.

Had Christ never appeared in the World, yet we had reason to believe, that God is Wise, and Good, and Holy, and Merciful, because not only the Works of Nature and Providence, but the Word of God, assure us, that he is so; the Appearance of Christ did not first discover the Nature of God to us, but only gave us a greater expression of God's goodness, than ever we had before, confirms us in the belief of what we had learn'd before from Nature: *Ibid* p. 43.

God had respect to the *Gentiles* before the Preaching of the Gospel, as well as *Jews*; because it is founded on that Natural Relation God owes to all Mankind, as their merciful Creatour and Governour: *Ibid* p. 27.

Both *Jews* and *Heathens*, who understood nothing at all of what Christ was to do, in order to our Recovery, did believe God to be Gracious and Merciful to Sinners, &c. And those Natural Notions the *Heathens* had of God, and all those Discoveries God had made of himself in

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the Works of Creation and Providence, did assure them, that God is very good, and it is not possible to understand what goodness is, without pardoning Grace: *Ibid.* p. 44.

Of the Possibility of Perfection.

R Eal Evangelical Righteousness admits of *various* Degrees. The third Degree, and that the highest, is of *such*, who being most cheerfully incumbent on the study of Virtue, have proceeded so far, as that for *some competent space* of time they sin *not at all*, against any Precept of Christ: *Ignatius Fuller's Funeral Sermon on Mrs. Norton*, pag. 5. and pag. 6.

Of Humane Satisfaction.

A Prayer to be said in a Storm at Sea, &c.

I F it be thy will that we shall go down into the Waters, Lord, receive my Soul into thy holy hands, and preserve it in Mercy and Safety, till the Day of Restitution of all things: and be pleased to unite my death to the Death of thy Son, and to accept of it so united, as a punishment for all my sins: *Taylor's Holy Living*, p. 377. Printed 1651.

Of Works of Supererogation.

THE affirmative Precepts of the Gospel, which being propounded in general terms, and with indefinite proportions, for the Measures are left under our liberty and choice, to signify our great love to God; whatsoever is over and above the Commandments, that shall have a great reward: *Taylor of Repentance, p. 48.*

Of the End of the Law.

Our blessed Saviour came into the World to establish New Laws of Morality: *Parker's Ecclesiastical Polity, p. 33.*

Moses Law was in the Moral part of it but a Law of Abstinence from Evil: Taylor of Repentance, p. 20.

Of the Manner of Conversion.

That it is impossible for us to do any thing that is good, but we must be acted like Machines, by an external force, by the irresistible power of the Grace and Spirit of God; this I

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am sure is a new Discovery : we learn no such thing from the Gospel : *Sherlock* of the Knowledge of Christ : p. 30.

According to the Doctrin of Dr. John Owen, and such Men, All the regular and ordinary Methods of Grace, are forced to resolve the renovation of our Minds into a Natural, and Physical, and immediate Operation of Christ upon our Minds, which makes all his Institutions very insipid and useless things, and destroys the Authority and Necessity of Christian Societies, if all Grace be so immediately derived from the Person of Christ : *Sherlock's Defence and Continuation &c.* Pages 508, 509.

This device of infus'd Habits, is a fancy without ground, and without sense : *Taylor* of Repentance, p. 273.

It destroys all necessity of our Care and Labour in the Ways of Godliness : *Ibid* p. 273.

Of Union with Christ.

Fellowship and Communion with God, according to the Scripture Notion, signifies what we call a Political Union, that is, to be in fellowship with God and Christ, signifies to be of that Society, which puts us into a particular relation unto God : *Sherlock's Knowledge of Christ*, p. 186.

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We cannot be united to Christ, till we unite
our selves to the publick Societies of Christians:

Ibid. p. 163.

Of Merit by Works.

THe Merit or the Satisfaction which is ascribed unto them, (*meaning Christian Works*) being grounded upon that *Grace bringing Salvation to all which hath appeared by the Gospel*; it is not possible to imagin, what it can derogate from the Merits and Satisfaction of our Lord Christ: *Thornd. Weights and Meas.* p. 76.

The Mistake of the Schools and of the Council of Trent, after the Schools, &c. concerning the Opinion of Satisfaction and Merit, in the good Works of Christians, is no way destructive to Christianity: *Ibid.* p. 138.

Of the Satisfaction of Christ.

WHen Christ died for us, he did not die as our Surety: *Sherlock's Knowl. of Chr.* p. 290.
The Socinians have no reason to be afraid of such Adversaries, who have no better way to defend the *satisfaction* of Christ, then by the Notion of Suretiship: *Ibid.* p. 291.

Discour-

Discourſing concerning this Poſition, viz. That God cannot forgive Sin with a ſatisfaction paid to his Righteouſneſs, ſays Mr. *Sherlock*, That he could not pardon without full ſatisfaction; that is, that he is ſo juſt, that he hath not one Dram of Goodneſs in him, till his Rage and Vengeance be ſatisfied; which is, I confeſs, a glorious kind of Juſtice: *Sherlock's* Knowledge of Chriſt: p. 59.

Dr. *John Owen* having aſſerted, That in Chriſt the very Nature of God is diſcovered to be love and kindneſs: But how comes this to paſs? ſays Mr. *Sherlock*: Why, the Account of that is very plain; becauſe the Juſtice of God hath glori- ed it ſelf with Revenge on Sin in the Death of Chriſt, and ſo hence forward, we may be ſure he will be very kind, as a revengeful Man is, when his Affair is over: *Ibid.* p. 46.

And Dr. *John Owen* having further ſaid, What- ever Discoveries were made of the Mercy and Patience of God unto us, he is in our Hearts that revealed, that the other Properties of God, as his Juſtice and Revenge for Sin, had their ſharing alſo aſſigned them to the full, that could be the conſolation gathered from the former. The ſum of which is, (ſays Mr. *Sherlock*) That God is all Love and Patience, when he hath taken his fill of Revenge, as others uſe to ſay, That the Devil is very good, when he is pleaſed: *Sherlock's* Knowledge of Chriſt, p. 47.

I cannot underſtand how Chriſt ſhould ſuffer for our ſins, if the guilt of our ſins were transferred

red upon himself: *Sherlock's Defence and Continuat.* p. 127.

When our sins are transferred on Christ, we are *ipso facto*, innocent, and his death cannot deliver us, who are freed already, but must be only to deliver himself from this assumed Guilt: *Sherlock's Defence and Continuat.* p. 128. Dr. John Owen's Opinion, says he, makes a very unworthy representation of Almighty God, as if he were so Just, that he is Cruel and Savage, and irreconcilable, till he has taken his fill of Revenge; and represents the whole design of Christ's death, to be only a Satisfaction of Revenge, without which God could not be appeased; as if Divine Vengeance did glut and satiate itself with the Blood of Christ, instead of the blood of the sinner: *Sherlock's Defence and Continuat.* p. 528, 529.

To think that the Death of Christ, was a Satisfaction of his (that is God's) natural and unappeasable Vengeance and Fury, is such an Account as the Scripture nowhere gives us of the Death of Christ, as is incredible in itself, and irreconcilable with the other Perfections of the Divine Nature: *Sherlock's Defence and Continuat.* p. 529, 530.

I cannot understand how God could take any pleasure in the death of Christ, if the guilt of our sins were transferred upon him: *Sherlock's Defence and Continuat.* p. 530.

of *Justification*. *Ibid.* p. 11.

THe Articles of this Church setting forth *Justification by Faith alone*, for a most wholesome Doctrine, and full of comforts for the sense of it refer us to the Homily upon that Subject: I will not say that my Position is laid down in that Homily, for there are many Passages of it, which shew, that that penned is in no way clear in that Point: *Theridike's Weights and Measures*, pag. 62.

The Mistake of the Schools, and of the Council of Trent, in the Nature of *Justification*, and the effect of infused Righteousness; to which they ascribe it, is no way destructive to Christianity: *Ibid.* p. 128.

St. Paul intended, in arguing, that a Christian is justified by Faith alone, without the Works of the Law; to wit, That he is justified by professing Christianity so cordially, and with so good a Conscience, as to perform it: *Ibid.* p. 61.

Imputed Righteousness is no where to be found, that I know of, but in their own Fancies: *Sherlock's Knowledge of Christ*, p. 273.

There is no Foundation in Scripture for this talk of a Personal Righteousness of Christ inherent in him, and imputed to us: *Ibid.* p. 276.

Christ being made under Law, is not to redeem us, but to redeem them that were under the Law;

that is, *the Jews*, who were in *bondage* under the *Mosaical Law*, from which *Christ* redeemed them by abrogating that Law, *Ibid.* p. 317.

It must necessarily be, that the *Formal Cause* of our Justification be intrinsic to the Person justified: *Scripener's Course of Divinity*, p. 63.

Though the Scripture saith directly, that *Christ* is *The Lord our Righteousness*, and *St. Paul* desireth to be found in *Christ*, not having his own Righteousness, &c. Yet we are not to understand hereby, that the formal Righteousness of *Christ* becomes our formal Righteousness; but that he is by the Gospel revealed unto us, the Teacher of Righteousness, *Ibid.* pag. 66.

They who to magnifie the Mystery of our Justification, do object to themselves, How a Man can be just, by the justice of another, and how righteous by another Persons righteousness, any more than a Man can hear with another Man's Ears, or see with another Man's Eyes, do tye such a Knot as they can by no means loose: *Scripener*, pag. *Ibid.*

Of Justifying Faith.

THat Opinion which placeth justifying Faith in Trust and Confidence of God's Mercy through *Christ*, is not true: *Thorn.* Weights and Meas. p. 63, 64.

We are justified by believing those Revelations, which Christ hath made of God's Will to us: *Sherlock's Knowledge of Christ, p. 253.*

Whoever places the Essence of a justifying Faith in a meer fiducial reliance on Christ, and a fanciful application of Christ's righteousness to themselves; place all their hopes immediately on the Person of Christ, which is to make a new Religion of Christ's Person, in opposition to his Gospel: *Sherlock's Defence and Contin. p. 312.*

A *Modish and Courtly Faith* it is, which sits still, and yet sets you in the lap of Christ. It passes under so many Names, that I cannot stand to number them all now. It is called a casting of our selves upon Christ, a relying on his Merits, a shrouding our selves under the Robes of his Righteousness, &c. Do you not see a strange Inchantment in it already? is it not a Magical Operation, or much beholden to strength of Fancy, and the Witchcraft of Imagination: *Dr. Patrick's Parable of the Pilgrim, p. 139, 140.*

I hope your Soul will never enter into this Secret; nor follow the Rabble in these groundless Fancies. But you will rather put to your Hands, to pull down that Idol of Faith, which hath been set up with so much devotion, and religiously worshipped so long amongst us; that dead Image of Faith which so many have adored, trusted in, and perished: I mean the Notion which hath been so zealously advanced, how that believing is nothing else, but a relying on Jesus for Salvation; a *fiducial* *reliance* on him; a casting our selves wholly

upon him and his Merits; or an applying of his righteousness to our Souls. And if you throw all those other Phrases after them, which tell us, that it is a taking of Christ, a laying hold of him, a closing with him, or an embracing of him; you shall do the better, and more plainly secure your self from being deceived: *Ibid.* pages 143, 144.

No doubt it is, that he (meaning *Abraham*) and all good *Christians* are called *faithful*; not from a lazy recumbency on *Christ* for Salvation, or the strongest application of his Merits to their Souls; if those were sufficient to make a person of that denomination; then we need no better Character of a *Faithful Servant*, or *Steward*, (which the Holy Writings sometimes mention) than such an one as follows. He is a person that relies upon his Masters Merits; and depends only on the worth and sufficiency of his Lord. He trusts in his goodness for a Pardon of all his Faults, and hopes he will esteem him a good Servant, because he is a good Master. He leans upon his Arms, and clasps his about him, and is resolved not to let him go, till he have paid him his Wages. He embraces him kindly; and hopes he will account him righteous, because he is so himself. And in one word, He applies to himself all the good Works that his Master hath performed; and prays to be excused if he doth not his business, because that his Lord can do it better. Is not this a very ridiculous description? or would you be content to be thus served? Do not then imagine that God will

will be saved after this fashion; or that such an
~~is the definition of a true Belie-~~
~~of Prayers for the Dead.~~

THough there be hope for those that are most
 solicitous to live and die Good Christians,
 that they are ~~in no such suspense~~; but within the
 bounds of the heavenly *Jerusalem*; yet, because
 their Condition is uncertain, and where there is
 hope of the better, there is fear of the worse;
 therefore the Church hath always assisted them
 with the Prayers of the living, (both for their
 speedy Tryal, (which all blessed Souls desire)
 and for their easie Absolution, and Discharge with
 glory before Gods ~~thron~~ & Weights, &c. p. 107.
 to There is the same ground to helieve the Com-
 munion of Saints, in the Prayers, which those
 that depart in the highest favour with God make
 for us, in the Prayers which we make for those
 which depart in the lowest favour with God,
 that there is for the common Christianity; name-
 ly, the Scriptures interpreted by the perpetual
 Practice of Gods Church; *Ibid* p. 159.

~~the Church, should be bound to keep the first day of~~
~~the Week, by that Precept, which tyed the Syna-~~
~~gogue~~

WHat Reason can endure that the Church
 should be bound to keep the first day of
 the Week, by that Precept, which tyed the Syna-
 gogue

gogue to keep the last Day of the Week? Seeing then the obligation of it is to be derived from the Acts of the Apostles; that is, from the Power of the Church: for being once received by the whole Church, it is for ever received to the same effect, if the Premises be true, it is the same Obligation that ties all to observe the times appointed for the Service of God, by the Church, whether Fasting Days or Festivals: *Thorndike's Weights, and Measures, p. 113.*

The Lent Fast, and the keeping of the Lord's Day, stand both upon the same Authority: *Ibid. p. 121.*

Of Ceremonies in Divine Worship

Ceremonies signified by the Churches Institution are necessary in God's Service: *Thornd. Weights, &c. p. 116.*

Of Idolatry.

As they who justify the Reformation by charging the Pope to be Antichrist and the Papists Idolaters; so, on the other side, they who overcharge the Reformation to be Hereticks, make themselves thereby Schismatics before God: *Thornd. Weights, &c. p. 7.*

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The Images which the Second Commandment
 suppoſeth, are the representations of other Gods,
 which his People were wont to commit Adultery
 with, by worshipping them for God: *Ibid.* p. 166.

Reverencing of Images in Churches is not Idol-
 latry: *Ibid.* p. 127.

To reverence the Images of Saints can be no
 Idolatry, so long as Men take them for Saints;
 that is, God's Creatures; much less to the Image of
 our Lord, for it is the Honour of the Lord, and
 not of his Image: *Ibid.* p. 127.

The Worship of the Host in the Papacy, is not
 Idolatry: *Ibid.* p. 125.

Were worshipping the Host Idolatry, Christia-
 nity, using the Gesture of Kneeling, to signify the
 Worship of Christ, were enough to sanctifie it to
 God's Service: *Ibid.* p. 126.

They which profess the only true Christ, and
 therefore the only true God, do necessarily pro-
 fess to detest all Idolatry, which the Profession
 of Christianity effectively rooted out of the
 World, wheresoever it prevailed. And so doth
 the Church of Rome still as seriously profess, as
 they who charge them to be Idolaters: *Ibid.*
 p. 6.

Idolatry is a forsaking the true God, and giving
 Divine Worship to a Creature or to an Idol; that
 is, to an imaginary God, who hath no foundation
 in Essence or Existence: *Sibbs Taylor's Lib. of
 Theology.* p. 158.

Of the Higher Powers.

IT is absolutely necessary to the Peace and Government of the World, that the Supreme Magistrate of every Common-Wealth, should be vested with a Power to govern and conduct the *Consciences* of Subjects in Affairs of Religion: *Parker's Eccles. Polity, p. 10. 1st Edit.*

Unless Princes have power to bind their Subjects to that Religion that they apprehend most advantageous to publick Peace and Tranquillity, they are no better than Statues and Images of Authority, and want that part of their Power which is most necessary to a right Discharge of their Government: *ibid. p. 12.*

If we would speak properly, the Commands of Authority perfectly determine and exchate all Doubtfulness and Irresolution of Conscience: *ibid. p. 287.*

When Authority casts its Commands into the Scale (if in some Mens Consciences they weigh any thing) they cannot but add Weight more than enough to determine the Judgment, and incline the Balance: *ibid. p. idem.*

To act against the Inclinations of our own Doubts and Scruples, is so far from being criminal, that 'tis an eminent Instance of Virtue, and implies in it, besides its subserviency to the welfare of Mankind, the great Duties of Modesty,

Peaceableness, and Humility: *Ibid.* p. 303.

Private Men are not properly *sui juris* : they have no power over their own Actions, they are not to be directed by their own Judgments, or determined by their own Wills ; but by the Commands and Determinations of the Publick Conscience : And if there be any sin in the Command, he that imposed it, shall answer for it, and not, whose whole Duty 'tis to obey : The Commands of Authority will warrant my Obedience ; my Obedience will hallow, or at least excuse my Action ; and so secure me from Sin, if not from Error : because I follow the best Guide, and most probable Direction I am capable of : and though I may mistake, my Integrity shall preserve my Innocence. And in all doubtful and disputable Cases, is better to Err with Authority, than to be in the Right against it : *ibid.* p. 308.

They (meaning Governours) whose business it is to understand Publick Affairs, and therefore in all such Matters, their Commands are the Supreme Rule of Conscience : *ibid.* p. 309.

Of the Pope and Popery.

AS for the Protestant Arguments taken out of the *Apocalypse*, to prove the Pope to be Antichrist, *Bellarmino* calleth them *deliramenta* dotages: *Pelag. Redi. p. 39. ad. Table.* But further in the Appeal, he termeth them *Apocryphical Phrenses.*

Many learned in our Church, especially when the greatest heat was stricken between us and Rome, have affirmed the Pope to be Antichrist, yet to them that calmly and seriously consider it, it may not without good reason be disputed as doubtful: *Id. p. 33.* I have yet one thing more to say relying in this Point, St. *John* hath given it for a Rule, that every Spirit that confesseth not that *Jesus Christ* is come in the flesh, is not of God, but is that Spirit of Antichrist, whereof ye have heard, so that unless ye can make good, (as I think you cannot) that the Pope of Rome confesseth not that *Jesus Christ* is come in the flesh, you have no reason to conclude that he is Antichrist. *Id. p. 128.*

A Primacy of Order was never denied to St. *Peter*, that Rome had *Precedence* *Principatum*, than other Churches: the Protestants grant, and that not only, because the Roman Prelate was *ordine Primus*, first in Order and Degree, which some one must be, to avoid confusion: *Bishop Laud's Relat. p. 183.*

Austin saith indeed, that in the *Church of Rome*, there did ever flourish the Principality of an Apostolick Chair, this no Man denies: *Ibid.* p. 154.

Miserable were we, if he that now sits Archbishop of *Canterbury*, could not derive his Succession from *St. Augustine*, *St. Augustine* from *St. Gregory*, *St. Gregory* from *St. Peter*. What a comfort is it to his Grace, that he can say, *Ego sum Heres Apostolorum*, I, and my Predecessors have kept possession: *Backling's Altare*, p. 50.

Our Diocesan can derive himself the Successor of an Apostle, otherwise we should have taken his Call for the Voice of a stranger, and not have appeared. It is *St. Augustine's* Resolution, *Successio Episcoporum ab ipsa sede Petri*, is that which among other things by him named, keeps us in the bosom of the *Church*, and subjects us to our Bishops Jurisdiction: *Pokling's Sand.* at the beginning of the Book.

It is plain, that in these ancient Times, in the *Church Government*, *Britain* was never subject to the See of *Rome*, for it was one of the Six Diocies of the *West Empire*, and had a Primate of its own: Nay *John Capgraw* and *William Mabin-neisburrio* tell us, that Pope *Urban* the 2d, in the Council at *Ravi* in *Apuleia*, accounted my worthy Predecessor *St. ANSELME* as his own Compeer, and said he was as the Patriarch and Apostolick of the other World, *Quasi Comparem, & veluti Apostolicum alterius Orbis & Patriarcham*. Now the *Britains* having a Primate of their own, which

which is greater than a Metropolitan, yea, a Patriarch, if ye will, he could not be appealed from to *Rome*: Archbishop *Laud's* Relat. p. 171.

The *Lincolnshire*-Minister, in his jeering vein, flouteth Cardinal *Baronius*, whereas, if he list to read his Life, he may not be ignorant that the Cardinal was a Man of Exemplary Holiness, and spent the greatest part of his Life in Fasting, Prayer, Alms-deeds, Preaching, Exhortation, and Doctrine, and did detest both Impiety and Vanity, both in Word and Deed. Methinks his Conscience should check him for his scornful usage of a Man who had the Report of so virtuous and pious a Bishop: *Pokling. Alt.* p. 34.

The Church of *Rome*, and *Protestants*, set not up a different Religion, for the Christian Religion is the same to both, but they differ in the same Religion, and the difference is in certain gross Corruptions to the very endangering of Salvation, which each side saith the other is guilty of: *Bishop Laud's* Relat. p. 36.

The Learned make but three Religions to have been of old in the World, *Paganism*, *Judaism*, and *Christianity*, and now they have added a fourth, which is *Turcism*. Now if this Ground of theirs be true, as it is generally received, perhaps it will be of dangerous consequence sadly to avow, that the *Popish Religion* is Rebellion, though this Clause passed in the *Liturgy* in King *James's* time: this Reason well weighed, is taken from the Foundation of Religion it self: *Star-Chamber-Speech*, p. 36.

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We dare not communicate with *Rome*, either in her publick *Liturgy*, which is manifestly polluted with gross Superstition, or in these corrupt and ungrounded Opinions, which she hath added to the Faith. These make up the *Papery*, but not the Church of *Rome*: in them our Communion is dissolved, but we have still a true and real Union with that and all other Members of the Church Universal in Faith and Charity: *Pottar's Char.* p. 66.

To depart from the Church of *Rome* in some Doctrines and Practices, we had just and necessary cause, though the Church of *Rome* wanted nothing necessary to Salvation. There is great difference betwixt Schism from them, and Reformation of our self. It is one thing to leave *Communion* with the Church of *Rome*, and another to leave *communicating* with her Errors, whosoever professeth himself to forsake the *Communion* of any one Member of *Christ's Body*, must confess himself consequently to forsake the *whole*. And therefore we forsake not *Rome's Communion* more nor the *Body of Christ*, whereof we acknowledge the Church of *Rome* to be a Member, though corrupted: if any Zealots have proceeded among us to heavier *Censures*, their Zeal may be excused, but their Charity and Wisdom cannot be justified: *Ibid.* p. 34.

The *Protestants* have not left the Church of *Rome* in her Essence, but in her Errors, not in Things which constitute a Church, but only such Abuses and Corruptions which work toward

ward the dissolution of a *Church*: Bishop *Land's* Relat. p. 192.

The Foundation is and remaineth whole in the Midst of their Superstitions: *Ibid.* p. 249.

Suppose a great Prelate in the *High Commission Court* had said openly, that We and the *Church of Rome* differed not in *Fundamentalibus*, yet how cometh this to be an Innovation in the Doctrine of *England*? for that *Church* telleth us in the 19th Article, that *Rome* doth err in Matters of Faith; but it hath not told us, that she doth err in *Fundamentalibus*: Heylin's Answ. p. 124.

It is the charitable profession of zealous *Luther*, that under the *Papery* there is much *Christian* good, yea, All, that under the *Papacy* there is true *Christianity*, yea, the Kernel of *Christianity*; neither do we censure that *Church* for what it hath not, but for what it hath Fundamental Truth, is like the *Maronian* Wine, which if it be mixed with twenty times so much Water, holds his strength. *Rome*, as it is *Babylon*, we must come out of it; but as it is an outward visible *Church*, we neither did, nor would: *Papery* is Poison, but *fundamental Truth* is an Antidote: a little quantity of Antidote, that is sovereign, will destroy much Poison: *Hall's* Old Religion, at the beginning of it.

The most necessary and fundamental Truths which constitute a *Church*, are on both sides unquestioned: *Pottar's* Ch. p. 62.

By Fundamental Points of Faith, we understand these *prime* and *capital Doctrines* of Religion, which make up the *Holy Catholick Faith*, which essentially constitutes a *true Church*, and a *true Christian*. The *Apostles Creed*, taken in a *Catholick sense*, that is as it was further opened in some parts, by occasion of emergent Heresies in the other *Catholick Creed* of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*, and *Athanasius*, is said generally by the School-men and Fathers, to comprehend a perfect Catalogue of Fundamental Truths, and to imply a full rejection of fundamental Heresies : *Ibid.* p. *Id.*

It seemed to some Men of great Learning and Judgment, such as *Hooker* and *Morton*, that all who profess to love the Lord Jesus, are Brethren, and may be saved, though with Errors, even Fundamental Truths, and to imply a full rejection of fundamental Heresies : *Ibid.* p. 109.

In things not necessary, though they be Divine Truths, if about them Men differ, it is no more than they have done, more, or less, in all Ages, and they may differ, and yet preserve that one necessary Faith entire, and Charity also, if they be so well minded, for Opinions which flatter about that one Soul-saving Faith, there are dangerous differences this day : *Bishop Laud's Relat.* p. 361.

It is a great vanity to hope or expect, that all learned Men in this Life should absolutely consent in all the Particles of the Divine Truth, so long as the Faith once delivered to the Saints,
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and that common Faith, containing all necessary verities, is kept. So long as Men walk charitably, according to this Rule, though in other things they be otherwise minded, the Unity of the Church is no wise violated: for it doth consist in the Unity of Faith, not of Opinions, in the union of Mens Hearts, by true Charity, which easily tolerateth unnecessary Differences: Some Points of Religion, are Primitive Articles, essentially necessary in the object of Faith: dissention in these is pernicious, and destroyeth Unity; other are secondary, probable, obscure and accidental Points; Disputations in these are tolerable; unity in these is very contingent and variable: as in Musical Consort, a Discord now and then, so it be in the discant, and depart not from the Ground, sweetens the Harmony: so the variety of Opinions and Rites in divers parts of the Church, doth rather commend than prejudice the Unity of the whole: *Pottar's Charity*, p. 38.

Truth is of two sorts among Men, manifest and confessed Truth, or more obscure and involved Truth: Plainly delivered in Scripture are all these Points which belong unto Faith and Manners, Hope and Charity: I know none of these controverted *inter partes*. The Articles of our Creed are confessed on both sides, and held plain enough; the controverted Points are of a larger and inferiour Allay: of them a Man may be ignorant, without any danger of his Soul at all: A Man may resolve or oppose this way, or that

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way, without peril of perishing : *Montag. Anti-gag. p. 4.*

The Corruptions of *Rome* materially, and in the very kind and nature, are Leaven, Dross, Hay, and Stubble, yet the Bishop thought that such as were misled by Education, or long Custom, or overvaluing the Sovereignty of the *Roman Church*, and did in simplicity of heart embrace them, might by their general Repentance and Faith in the Merits of Christ, attended with Charity, and other Virtues, find Mercy at God's hands : *Lind's Relat. near the end.*

Though there be some differences among us in *Ceremonies* and *Expositions*, which destroy not, yet still our Head, Christ, by Baptism stands upon our Body, and the substance of the Gospel is entire and whole among us, by retaining the Articles of the Faith, the Volumn of the *New Testament*, and the Practice thereof by Faith and good Works : *Shelfoord, p. 235.*

There be Differences which hinder our Agreement, what then ? Among the *Greeks* there were divers Dialects, and yet they had but one Language ; they held together in the Main. So though *Papists* have a Letter more than we, and we one Letter for another, yet we hold together in the *Radix*. *Paul* could bear with differences, expecting God's Reformation, *if you be otherwise minded, God shall reveal*. For the present, let us be patient, and afterward God will shew where the Error lyeth ; Why should we presume so much of our skill, while we are in our Nonage, and know

know but in part? Have not better Men than we been deceived? Have not dissenting Fathers, and sliding Schoolists, been always born within Points of Religion: *ibid.* p. 239.

We hope well of these Holy Souls, who in former Ages lived and died in the *Church of Rome*, for though they died in many sinful Errors, yet because they did it ignorantly, through unbelief, not knowing them either to be Errors, or Sins, and repented in general for all their unknown Trespases, we doubt not, but they obtained the pardon of all their Ignorances; nay, our Charity reaches further, to all these that this day, who in simplicity of heart, believe the *Roman* Religion, and profess it. But we understand only Them who have no sufficient Means to find the Truth, or else as after the use of the best means they can have, all things considered, find no sufficient Motives to convince their Conscience of Errors: *Pottar's Charity, &c.* P. 77.

I am not in the mind that all Images are Idols, but only when they are worshipped for Gods; this the word *Idolatria* signifieth the worshipping of Images with *latria*, that is Divine Worship, as it is used by Divines: *Shelfoord*, p. 300.

They keep close to that which is Superstition, and in the case of Images, come near to Idolatry: *Bishop Laud's Relat.* p. 299.

You say, that Images must not have *latria*: so we: let your Practice and Doctrine go together, and we agree. *Dow* against *Barton* objecteth,

that my Lord *Canterbury* did raze out of the Publick Book of Fasts, this Sentence, *Thou hast delivered us from Superstition and Idolatry, wherein we were utterly drowned*: His chief Answer is, that Men may be good *Protestants*, and yet not damn all their Fore-fathers, who lived before the Reformation, as he must do, who saith of them, they were wholly drowned in Idolatry, which though *M. Barton* pethaps will not, yet some Men may think it to be a Reason sufficient for the leaving out of that Sentence: *Montag. Anti-gag. P. 319.*

Every Sect hath some Zealots so passionately in love with their own Opinions, that they condemn all other differing from them, to be heretical, so there liveth not a Christian on Earth, who in the judgment of many other, is not an Heretick. The Gyant in *Gath* was a true Man, though much deformed with superfluous Fingers and Toes, but if one lose any Vital Part, he is a Man no longer; there is not so much danger in adding superfluities, as in detracting what is essential and necessary; that the Church shall never be robbed of any truth, necessary to the Being of the Church, the Promises, of Christ assureth us, but that she shall add no unnecessary truth, we have no warrant: *Pottar, p. 102.*

If any will be a Leader and Teaching-Heretick, and add Schism to Heresies, and be obstinate in both, he, without repentance, must needs be lost, while many that succeed him in the error only, and no obstinacy, may be saved: I say, those
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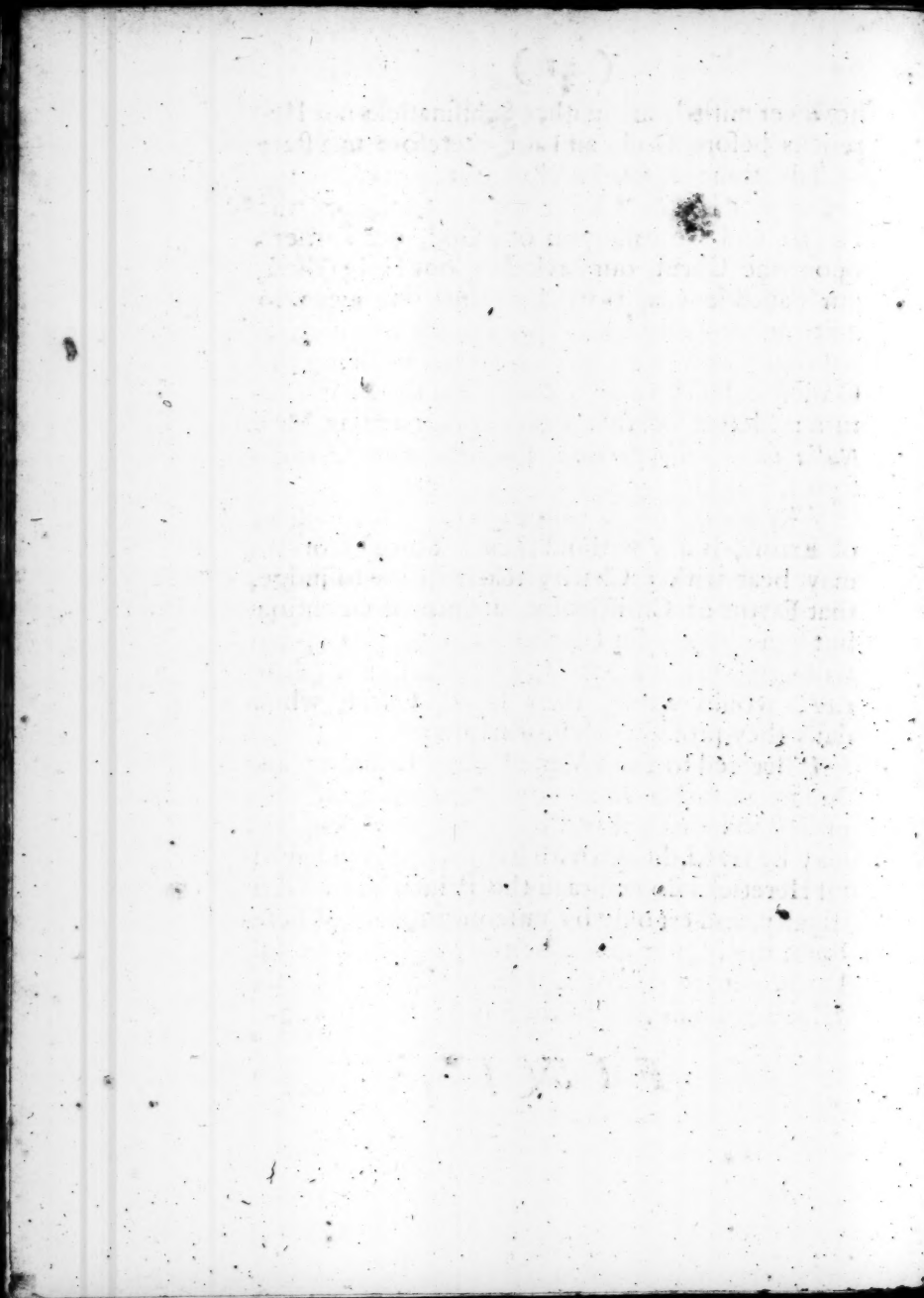
however misl'd, are neither Schismaticks nor Hereticks before God, and are therefore in a state of Salvation: *Bishop Laud's Relat. p. 316.*

Let us *Christians* leave off our Divisions, the *Papists* and we call upon one God, our Father; upon one Christ, our Saviour; one Holy Ghost, our Sanctifier; and we have but one mean to unite us to this holy Uni-Trinity, which is Baptism; how then should we not be Brethren? O blessed Jesus, raise up one to bid the People return: Blessed be that Peace-maker among Men. *Nulla salus bello pacem te poscimus omnes: Shelfoord, p. 238.*

Why judge we so eagerly others, for holding of Errors, is any without them? Some Errors we may bear with; Charity teacheth me to judge, that Errors of Christianity, are not of intention, but ignorance; for I believe that willingly, and willingly, neither *Papist*, *Protestant*, nor *Lutheran*, would wrong their Head, Christ, whom daily they profess: *Shelfoord, p. 296.*

It seem'd to some Men of great Learning and Judgment, such as *Hooker* and *Morton*, that all who profess to love the Lord Jesus, are Brethren, and may be saved, though with Errors, even fundamental Hereticks do embrace the Principles of Christianity, and err only by misconstruction. Whereupon their Opinions, albeit repugnant indeed to Faith, yet are held otherwise by them, and maintained as Consonant to the Faith: *Ibid. p. 100.*

F I N I S.



E R R A T A.

PAg. 3. l. 19. for private, r. privative. p. 9. l. 2. for with a satisfaction, r. without a satisfaction. p. 11. l. *penult.* r. under the Law. p. 18. l. 10. for honour of the Lord, r. honour of our Lord. p. 26. l. 17. r. even in fundamental truths.